

12:4.) The 11th chapter of Hebrews contains a wonderful roll of the heroes of faith. They were strong because of their faith in God and their willingness to do His will. In the first verses of the 12th chapter we are told how we may become strong. The memory of these heroes of the faith, who are represented as looking down upon us, ought to inspire us to do great things. We must give up sin. The sin that we are especially to make an effort to get rid of is our besetting sin—the one we are most accustomed to committing and the one that is the hardest for us to resist. We are to do patiently whatever God gives us to do and to keep perseveringly at it. We are to look to Jesus for help and for the inspiration that ought to come to us when we think of what He endured for us. We should not be weary in well-doing. No matter how much we may have endured, we cannot have endured anything like as much as our Saviour did for us. He endured unto death. We are still alive.

Human nature is very weak. It is weak in its ability to resist sin, and in its ability to do God's will. If we had to depend upon our strength we could do little. But we have God's strength at our command. All we have to do is to ask for it, for He has promised to give it to us as we need it. And He is so gracious that He calls it our strength. He says to those who put their trust in Him, "As thy day, so shall thy strength be."

CHRISTIAN ENDEAVORERS' MISSIONARY.

Rev. Egbert W. Smith, D. D.

Dr. Thomas T. Stixrud, of Luebo, Belgian Congo, Africa, has been assigned to our Christian Endeavor Societies as their own missionary, to be supported by them. To all the supporting societies Dr. Stixrud will write a quarterly letter from the field which will powerfully tend to increase the societies' missionary knowledge and interest.

Being an old Christian Endeavorer myself, I believe this arrangement will exactly meet the foreign mission needs of Christian Endeavorers in our Church.

Dr. Stixrud (pronounced Stix-rood) was born in Christiania, Norway, November 23rd, 1887, and is therefore twenty-nine years of age. His professional training was received at the North Carolina Medical College, Charlotte, N. C., and at St. Luke's Hospital, Thompson Falls, Mont. His membership is in the Second Presbyterian church of Charlotte. He received his appointment as a medical missionary April 9, 1914, and sailed for Africa July 14th of the same year.

Dr. Stixrud has made good. Shortly after his arrival at Luebo he was the means under God of saving the life of one of our missionaries by an exceedingly difficult and complicated operation. During the three hours it was in progress all work was suspended at the station while the native Christians and missionaries wrestled together in prayer for the life of their beloved friend and teacher. Dr. Stixrud's surgical skill has given the new hospital a great reputation. He has also mechanical ability, a most useful gift in our Congo Mission, and in a pinch can run the saw-mill as well as the hospital.

Above all, he is a faithful servant of Christ who has heard his Master's call and is giving his life to the advancement of his kingdom.

We trust that each one of our Christian Endeavor Societies will take as many \$5.00 shares as possible in the \$1,200 Annual Cost Fund of this consecrated and efficient young missionary.

A two-color leaflet, entitled "Our

Christian Endeavor Missionary," containing a picture of Dr. Stixrud, and a most interesting letter from his pen, together with facts about our Congo Mission, and a suggested form of society pledge for his support, will be furnished free by our office. Order immediately as many copies as you have members, addressing your order to Executive Committee of Foreign Missions, Nashville, Tenn.

THE SABBATH-SCHOOL.

The Center of Young People's Activities—How One Church Did It.

By Miss Pauline Williamson Grant.

Did you ever sit under a shady maple tree on a hot summer afternoon and talk about what your church could do for its young people? If not, you have missed one of the greatest privileges in life. The party of which I am now thinking was composed of the pastor, superintendent of the Sabbath-school, and the two leaders of the Covenanters and Camp Fire Girls of Mizpah Presbyterian church, Highland Park, Richmond, Va. We had been called together to talk of a new organization for the young people of our church—an organization where the girls and boys could together study the great needs of our church, and also meet in social intercourse.

The Preliminary Survey.

We first took an inventory of the work already in operation and found that there were societies "galore." Some of them will be named just to prove that we were not "asleep at the switch" in regard to our Young People's work. First of all, there was a well-organized Sunday-school, with all of the departments that our Presbyterian Committee of Publication advises.

Fifteen years ago a Covenanter Company had been formed for the boys between the ages of 8 to 16. As years passed and the company grew, the "Big Boys" did not care to have the "kids" attend their meetings, so a Junior Department was started, and as time rolled by, before one realized what was taking place, Covenanter Company No. 16 had three divisions—Junior, Intermediate, Senior. And who led those wide-awake fellows? Of course, one of the busy teachers and workers in the Sabbath-school.

Some years after the starting of the Covenanters, a Miriam Chapter was organized for the girls. This, too, soon divided itself into groups. Just three years ago the Camp Fire Girls were organized, and just a little later these same girls found that they belonged to another society, namely, their Organized Sunday-school class. And we ask again, who was leading all of those societies, classes, etc.? Of course, one of our very busiest teachers and Sabbath-school workers.

Split Loyalty.

All of these societies were accomplishing a great deal, but as each new branch sprang into existence, it divided the interest and loyalty of all concerned. After a careful survey of societies already in existence, we found ourselves wondering how our boys and girls could survive another organization. But something just had to be done, for we needed co-operative team work among the boys and girls—a real pulling together. Before we realized just what was happening, the "Master Hand" had reached down and was guiding us into a path flooded with light, and we were asking ourselves, Why not use the Sabbath-school along all lines of church activities? Some of our party were familiar with the suggestion made by the Presbyterian Committee of Publication for the churches that were without organized work for their young people. We had arrived at the place

where we realized that too much organization was just as much a handicap as no organization at all. With this new light we soon found ourselves abolishing societies instead of crowding in another.

Loyalty Centered.

To make a long story short, the policy adopted was this: To make the Sabbath-school the center of the social as well as the spiritual life of the young people of our church.

How? But how can this be done? First, we urged that every class in the Intermediate, Senior, and Young People's Department of the Sabbath-school be fully organized at once, with officers, committees, etc., and at least one monthly meeting other than the Sabbath morning Bible study meeting.

After this step was assured in our school, all of the Young People's societies were disbanded, with the exception of the Junior Covenanters and Miriams, for the boys and girls in the Junior Department of our Sabbath-school. We then proceeded to organize what we call our Mizpah Sabbath-School League.

The Sabbath-School League.

This League is composed of the organized classes in our school. The officers are president, vice-president, secretary and treasurer. These honors, however, are divided, two offices being held by young women and two by young men.

The success of the League depends on the work of classes. Each class will carry on its own work, and the more interest manifested by each class, the stronger the League will be.

The meetings are held once each month, and may be classed under three headings:

First. The religious or devotional half hour, led by one of the classes.

Second. Business, which includes a written report from each class. The reports are all tabled as soon as read, and after all are in, a committee is appointed to examine them all carefully, and announces the name of the class that presents the best report. A banner is then given to that class to hold until the next League meeting. All lines of work can be reported, such as attendance, special Bible and Mission Study, substitute teaching in the Sabbath-school, visiting sick or "shut-ins," and any line of real Christian service.

Third. Social Hour. This part of the program is provided for by one class, whose duty is to entertain the whole League with games and fun, which must include everyone present.

Advisory Committee.

The League also has an Advisory Committee, composed of the superintendent of the Sabbath-school and four other members of the school, appointed each year by the pastor. All questions of importance are brought before the Advisory Committee and are passed on to the League, only as recommended by the Advisory Committee.

The Budget.

But someone is thinking "so far so good"; but what about the money promised to Foreign and Home Missions and other causes by the societies that are no longer in existence? Our plan was to draw up a yearly budget, including all causes (and committees) contributed to by the societies no longer in existence. The current expenses for the League, such as printing, refreshments, etc., were included in the budget. Each class was then apportioned a definite amount to be raised during the year over and above what they were already contributing on each Sabbath morning. We are thus trying to cultivate Christian stewardship in each individual.

Lukewarm Teachers.

How about the classes which have lukewarm teachers? The best cure possible is to have some member or members of the class attend a League meeting and hear the reports from other classes. Rest assured that those boys or girls, as the case may be, would soon wake up their lazy teacher and things would be happening in that class, too, before very long.

Our Success.

Our League meetings are the most important events in our church calendar; at the first meeting plans were made to entertain thirty, and sixty came. The next time we expected sixty and eighty-five were present, and they were all young people, too. We have all been drawn closer together and the loyalty is no longer divided amongst the Sabbath-school, and two or three societies—but we are all pulling together with the Sabbath-school as the center force—in the social and spiritual life of the young people of our beloved church.

Constitution of Mizpah Sunday-School League, Richmond, Va.

Name.

The name of this organization shall be the Mizpah Presbyterian Sunday-School League.

Object.

The object shall be to develop spiritual and social life of the young people of Mizpah church.

Membership.

This League shall be composed of the organized classes through the Intermediate, Senior and Young People's Department, as well as all officers and teachers of the Sunday-school.

Government.

There shall be a president, vice-president, secretary and a treasurer. An Advisory Committee, composed of superintendent and four others from among the officers and teachers, shall be appointed each year by the pastor.

Election.

These officers shall be elected each year at March meeting.

Meetings.

Meetings of the League shall be held the Friday night after the first Sunday of each month; weekly meetings of Organized Classes for Through-the-Week Activities as decided by individual classes.

Finances.

The committee recommends the following budget of expenses and funds: (Here were listed various amounts for various causes, with definite assignment of amounts to each class composing the League.)

No money shall be raised by entertainments, etc., by the League.

Banner.

A banner shall be given each month to the class presenting the best report, on basis of attendance, giving, general class work, outside work, and committee work.

CHRISTIAN ENDEAVOR IN DIXIE.

The latest addition to the splendidly growing number of Christian Endeavor Societies in the schools and colleges of the South is the society just organized at Clemson College, in South Carolina. There are two fine new societies in the High Schools at Jamestown, Guilford county, North Carolina, and at the Glade Valley High School in North Carolina.

A 13-year-old member of the Presbyterian Intermediate Christian Endeavor Society at Tarboro, N. C., made a visit to a country community nearby last June. She talked up Christian Endeavor wherever she went with the result that she was able to organize a Union Christian Endeavor Society of 57 members with members in it from churches of four denominations. The society meets in the Ebenezer Baptist church.